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WEEKLY REVIEW.

—We are favoured with the fortieth report of the Wesleyan Mission in the Mysore province. Nine young men have been received to be trained as Catechists. In connection with the English churches ministered to in connection with this Mission, unexampled liberality is reported. The shifting character of congregations in this country is spoken of as presenting a difficulty. With regard to the Native societies, while there have been additions in the country districts, these have been balanced by unusual losses in Bangalore, through the enhanced mortality. The church at Mysore numbers 100. But some of the members are 'fearfully disappointing.' 'Every now and then the old devilry breaks out.' 15 adults were baptized last year. In the Tumkur district whole villages have been depopulated by sickness and starvation. Thus report after report testifies to the greatness of the ruin wrought in S. India by the late famine. We heard a gentleman of large experience and of careful habits of observation, express the opinion the other day, that the late famine had involved a loss of life to the extent of ten millions. We incline to think that this computation is not very much in excess of the fact. The famine was like a huge millstone cast into a lake, sending concentric circles to the extremities of the lake. Even in Bombay our mortality since 1876 has been very much in excess of what it ever was before.

"Gnanasanjiva in his early years was a devoted worshipper of Narasinha. Then he drifted into pantheism, of which for many years he was a staunch adherent. The pantheist gurus were always welcomed at his village and through his zeal and force of character the hamlet became one of the strongholds of pantheism. But he found no rest or abiding happiness in these views and in 1875 he came to Tumkur and was baptized. He confessed Christ boldly before all and was the means of leading many of his relatives and neighbours to Him. He used to say during his sickness "If I get well soon I must preach in the new Chapel." But He died before it was completed. His last words were 'This world is nothing to me, all my mind is fixed on Jesus Christ.'"

The total number of communicants in the Native churches of Mysore is 445. A good deal of evangelistic work is done, whether in the cities or on tours. The following extract gives us a sad picture of the state of religion in Mysore:

"In sixty temples with ample wealth either from state endowments or from public charity, with an imposing ritual, with the applause of the people, the approval of the learned and the smile of royalty, the might and majesty of idolatry are set forth from day to day by some of the cleverest priests in South India. The people of Mysore are very religious, but their religion is now little better than devil worship. They have changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four footed beasts and

creeping things.' Instead of the worship of Jehovah there is the worship of Varaha Swami, the boar incarnation; instead of temples to Christ they have reared a stately pile to Hanumanta, the monkey hero, and instead of reverence for the infinite Father "that dwelleth not in temples made with hands," the religious instinct of the people is so horribly perverted that they do homage to the "host of heaven," to cattle, unclean birds, reptiles, trees and even stones. Truly Mysore is very religious; it is a gutter of idolatry! This fearful picture should be kept before the mind, for contact with heathenism and intercourse with idolaters, many of whom are naturally very loveable, tend to deaden honest indignation against the crafty priests who combine to keep God's truth from the ignorant, and against a system which is an insult to common sense and divine revelation. These are the heathens to whom we preach."

In the English institution at Bangalore there are 329 pupils. In all the Boys' schools under the care of the mission are 2556 scholars, in the girls' schools 1626. There are 500 famine orphans under the care of the Mission. They are to be trained to simple farming operations.

—THE upward Gaze, by Agnes Giberne." This little book consists of a series of thirty meditations on acquaintanceship with Christ. The thoughts are such as present themselves to a spiritual person who seeks to find the revelation of Christ in the word by careful and prayerful meditation. As the Ethiopian eunuch felt the need of some one to explain to him what he was reading, so it is with a great many who find it difficult to think out for themselves the truths of Scripture. This little book will be a help to those who desire to know the Lord Jesus more intimately and perhaps will give to some an idea of a better way of reading the Bible than they have hitherto followed. We extract a brief portion referring to Christ's promise to manifest himself to the loving, obedient believer:

"Then why do Christians commonly know so little of Christ? just because they do not claim the fulfilment of that promise. They do not expect it to come true. Also there is sometimes a false modesty holding them back. 'I am not a great saint, I am only the weakest of weak disciples. I cannot expect any great or marked manifestation of Christ to be made by him to my soul. It would be presumptuous to look for such a thing.' Is it presumptuous to take the Lord at his word? He says nothing about great saints or little saints in connection with this matter. There is the one question, Do you love and believe in Jesus? and following on that, the one test, Is your love shown in soul-desire and life-effort to do his will? If so, then you may plead his promise, and confidently expect a practical reply. For God's promises are very practical matters indeed, and so are the answers which he sends."

This little book has been very neatly got up by Seely, Jackson and Halliday, Fleet St. London; and is well suited for presentation to those whom we wish to help on in the divine life.

—We doubt if any other city has undergone so great a transformation as Bombay

during the last fifteen years or so. The costly and stately public edifices that have sprung up, the immense systems of reclamation on either side of the island, the opening out of new avenues, the introduction of gas everywhere, the score or more of cotton mills with their tall chimneys, have so altered the appearance of things that a former resident would hardly recognize the place. But there is one improvement, perhaps of more importance than some of those we have referred to, which is still a desideratum. We refer to houses for the middle classes, for Europeans and East Indians who are in receipt of Rs. 100 or less a month. There appears to be a great want of such accommodation as they need, and if some of our capitalists had spent their money in providing ranges of houses adapted for such, it would have met a manifest want. The useful and ornamental might have been thus secured. Houses for the richer and for the poorer classes have been provided; every day we see new *chals* or ranges of buildings for the poor natives springing up in Byculla and elsewhere; but something of an intermediate kind is much wanted. With regard to these *chals*, it is matter of congratulation that those which are now erected are through the wise oversight of the municipality constructed with much more reference to the health and convenience of the residents, than was formerly the case.

—A CORRESPONDENT of the *Indian Mirror* gives an account of an interview which he and others had with the Yogi of Duckinsore, which conveys a very exact idea of what the people of this country understand by great spiritual attainments. With regard to the question whether a man could at once be a great king and saint, Ramkrishna the Yogi believed that a religious life was incompatible with worldliness in any form; evidently viewing the performance of secular duties as worldliness. From early life he had had an insatiable desire to see God and had worshiped Kali, Rama, Mahomed, Christ, and he now calls these all 'the blessed prophets and sons of God', which sufficiently shows what his knowledge of God is. The great evidence that he has attained to the object of his search is found in the fact that he has wholly overcome lust and greed. This idea prevails all over India. Time and again the Hindoo religious world of Bombay have been enraptured by some *Sunyasee* or *Purumhaus* who was thought to be *virukt*, dead to all temptations from these two sources. It simply shows how little they know of human nature who take this view of the matter. The teaching of Christ is that there is none good but one, that is, God; and the first thing for the seeker to recognize is his inability to do any thing good. He may subdue some particular tendency of his nature, and the result will be the development of a self-complacency which is just as offensive to God and a greater barrier to true holiness than the

appetites overcome. The people of this country are ready to fall at the feet of one who, they fancy, has overcome his appetites, and to give him the appellatives of deity; the devotees understand this very well; and as in other countries ambitious men seek honour by commercial success or by military prowess, or by literary ability, so here, they seek it by asceticism. Such a man has not taken the first step towards the hardest forms of self-denial, the renunciation of the honour that cometh from man, and the renunciation of his own righteousness. One glimpse of the true God would make him shrink with horror from the idolatry that is hourly paid to his person.

"He says that he was in the habit of decorating flowers with sandal, and taking one in each hand, he addressed his goddess in this manner; "Mother take this thy coin, take this thy gold; but give me *bhakti*. Take this thy learning, take this thy ignorance; but give me *bhakti*. Take this thy truth; take this thy untruth: but give me *bhakti*" and so on,—throwing the flower in each case at the foot of the idol. Yes, Ramkrishna wanted nothing except *bhakti* or love, faith and devotion. He would have neither wealth, nor learning, nor truth; neither poverty, nor ignorance, nor untruth; but he would have love. How real, natural, and beautiful the sentiment! One whose entire treasure consists in faith, cannot be in want of anything else. One who wishes for nothing except God can have nothing but God. The only obstacles which, according to him, stood in the way of his communion, he had overcome, and there was nothing that came between him and the object of his desires. To renounce gold he had to go through a process of the most exquisite discipline. He took, for instance, in one hand a bit of gold, and in another a lump of clay; and he would go on repeating, "Gold and clay," "Gold and clay," till he became conscious of the essential identity of the two, and would throw them both on the ground. Thus he would go on for days and months till his object was attained. To such a state of perfection has he risen in this respect that, as I have already said, a bit of gold, placed in his hand, would benumb it entirely."

Contrast all this with Paul who laboured with his own hands that he might not be a burden to others, that he might give evidence of his disinterestedness, and that he might have the means of helping other servants of the Lord who were in need; whose watchings and fastings and imprisonments and scourgings and stonings and shipwrecks came to him through his eager desire to make men acquainted with the Gospel of God. The Yogi is willing to sacrifice truth for *bhakti*, (devotion); the true believer recognizes the inviolable fellowship of faith and truth.

—THE Report of the London Miss. Society for South India is a portly volume. It takes us through a region of country reaching from Vizagapatam on the East Coast and Belgaum in the West to Salem in the extreme South; but it does not include the work of the Society in Travancore. The languages used in these fields are the Teloo, the Canarese, the Tamil and the English. There are 21 European missionaries, 4 female missionaries, 12 Native ordained ministers, 22 evangelists and 65 other helpers. There are 14 out stations. There are 1,052 communicants. A very large number of catechumens is reported in Nundial and Cuddaph, no less than 3,170 and 2,535. There are 60 schools containing about 3,000 children. In Travancore the church-members 2,990. The total Christian population

in India connected with the missions of the L. M. S. is 47,608. In Madagascar the number of church-members under the care of this Society, is 68,299, and the total of Christians, 2,33,138. We have already noticed one or two of the reports contained in this volume, and shall probably soon notice the others.

—THE Chanda and Central India Mission also issues a somewhat bulky report. The different stations are in the care of Native pastors or Catechists, the European supervision being supplied by the Cowley fathers gratuitously. Baptized last year, 18 adults. Total of Native Christians 135 adults, 115 children.

—WITH reference to the death of Bishop Gobat at Jerusalem, May 11th, the *Pall Mall Gazette* remarks:

On the day on which Dr. Newman was made a cardinal, the news of Bishop Gobat's death reached England. Those who take pleasure in noting the minor coincidences of history will remember that the foundation of the Anglican bishopric at Jerusalem, of which Bishop Gobat was the incumbent, was one of three things which Cardinal Newman mentions in his "Apologia" as having opened his eyes to the unsoundness of the Anglican position. "As to the project of a Jerusalem bishopric," he says, "I never heard of any good or harm it has ever done, except what it has done for me; which many think a great misfortune, and I one of the greatest of mercies. It brought me to the beginning of the end."

We certainly do not recognize the authority of the king of Prussia or the Queen of England to determine the place that the servants of Christ are to occupy in the church of Christ. If Queen Victoria has the right, a George the fourth may have it. But what particularly strikes us in this connection is that the differences between the Church of England and the Church of Rome should have shrunk to such attenuated proportions that a question so trifling as this of the Jerusalem bishopric could turn the scale for Dr. Newman. On the one side there was purgatory, with transubstantiation and the sacrifice of the mass, the invocation of the saints, the worship of the Virgin Mary, the use of images in worship, confession and absolution, the shelving of the Bible, the power of the Pope to dispense men from obeying the commands of God and to introduce new articles of faith, and excommunication for every one who does not admit these doctrines; on the other a denial that these things have any place in Christianity. Yet Dr. Newman was a member of the church of England till good Mr. Gobat, the faithful missionary, was appointed Bishop of Jerusalem. Then it became impossible for Dr. Newman to worship God and serve the Saviour of sinners, in the Church of England. This was to him the crowning evidence of the truth of the claims of the man at the Vatican, who claims to be at once King, and Vicar of Christ. A mere question of ecclesiastical polity! But really, when a man has once accepted the dogma of apostolical succession in the sense in which that term is used, he has already disposed of the main points of difference. For he traces the very grace whereby he is made a minister of Christ to a stream that had to meander for ages among the grossest errors and vices of Popery. The Popes of the dark ages, and not the humble Christians whom they put to death for their attachment to the word of God, are the medium through whom the

apostles communicate with him. And the doctrine of apostolical succession makes havoc of the true doctrine of the Holy Ghost. The Holy Spirit is the divine agent through whom the manifold grace of Christ flows immediately to all who believe on him, and through whom the gifts of ministry in the church are imparted.

—WE have received the Report of the Punjab Presbyterian Conference held at Lahore in December last. The reasons for summoning this Conference were these. Under the auspices of the Church Miss. Society a movement was inaugurated for a native Church for the natives of India, designed to unite all native churches in one self-reliant Church, to be ultimately independent of foreign support and control. Of course the basis was to be Episcopalian. We ourselves have been in the habit of paying very little attention to such schemes, considering them to be visionary in the present condition of things. Were such a church formed tomorrow, it would fall asunder on the third day of its existence. In order to the existence of such a church, it is necessary to do away with all religious liberty. There has never been a national church that embraced all the worshippers of a country, except where religious liberty was unknown, and the earthly head of the church had power to put to death all dissidents. To further the scheme above-mentioned, Councils were held in Amritsar in 1876 and 1877, and some Native members of Presbyterian churches took part in the deliberations. Consequently, the various Presbyterian bodies labouring in India were invited to send delegates to the Conference in Lahore. They came together to the number of about eighty, Europeans and Natives, ministers and laymen and spent three days in hearing and discussing papers that had been prepared on different questions connected with Church Polity in India. The Minutes of the conference show that there was any thing but unanimity as regards measures of church Government. We have no doubt that there was a good degree of unanimity with regard to the divine life in the heart; but as regards the system of Church government favoured by the New Testament, it was evident that the brethren did not see eye to eye. One Native minister objected to the statement of another Native minister that there was no external bond of union among the apostolic churches. A Native minister read a paper on Church polity, and another Native brother expressed his regret at the tone of the paper. Widely divergent opinions were expressed with regard to the Prayer-book; also with regard to the observance of Christmas and similar days.* It was decided to appoint a Committee to prepare a plan of union, corporate or federal, and present it to the C.M.S. council and other councils in that part of India. With respect to Christian settlements, one missionary said that he had found many evils attending artificial gatherings of Native Christians.

"There were 200 or 300 Christians in the districts of Sealkote and Gujranwala, and so great evils had been found in gathering them

* We see that at the recent meeting of the Free Ch. Gen. Assembly a charge was brought against a certain minister of having had a prayer-meeting on Christmas. The Assembly declined to proceed against him, though it also declined to sanction such observances.

together, and in supporting them, that the missionaries now endeavoured to make every Christian family a nursery for the Christian church in its own village. This seemed to be the natural way."

It was decided to arrange for a Fund out of which loans might be made to converts. We reserve for future notice the papers read at the Conference. The Rev. Golak Nath was President of the Council and the Rev. Dr. Morrison vice president.

—We have received from Messrs. Hodder and Stoughton, the publishers, the first volume of the Life of Dr. Duff by Dr. Geo. Smith. It is a large and handsome 8vo volume of 480 pp. It is published at 12 sh. We hope soon to review it.

—SPEAKING of Dr. Geo. Smith, it occurs to us to mention that the General Assembly of the Free church have appointed him Secretary of their Foreign Missions, in succession to the Rev. Dr. Murray Mitchell.

—THERE was a good deal of discussion in the Assembly regarding the case of professor Robertson Smith. The case was disposed of by a majority of one deciding that it be remitted to the Presbytery of Aberdeen, who should examine him with reference to his views on the subject of Deuteronomy and depose him if they judged him to be in the wrong.

—THE Government of France has notified the Khedive of its intention to insist upon his deposition. This is the most important piece of news that has been telegraphed to us for a long time. One would naturally have expected that England would have been the first to resent the recent action of the Khedive. The reason that she has not done so, is probably the fact that she has as many quarrels on her side and just now as she can conveniently attend to. We hope that her disinclination to enter into this quarrel may not be the cause of any rupture with France.

—It gives us pleasure to acknowledge receipt of a well printed book in Marathi entitled "The Home Sinner" by W. Jeddo, Bombay Medical Mission. It has a brief commendatory notice by Dr. Macdonald. We have not yet time to read this work.

"ON THY PRAYERS IS THY SALVATION."

So thought the Pharisees who were outwardly righteous and prayed in the corner of the streets by the hour. If any sect could have been saved on account of their prayers, they would have been the most favored. As Rev. W. Taylor says, of him "so conceal his heart's corruption, and modify its outward manifestation as not only to deceive others, but effectually and totally to deceive himself and go to hell by mistake." "I do mere pretence of prayer is an abomination to the Lord. How bitterly did our Saviour denounce those who expect to be heard on account of their long prayers and much speaking. There are persons to-day who we fear are under the same mistaken idea; as long as they say their prayers they are safe for Heaven. And when asked a reason for the hope within them, they answer, "I say my prayers," as if by so much praying they will receive so much salvation. To the spiritual there is no means of grace so precious as prayer." "Tis the Christian's vital breath." No one has the right to pray unto the Lord unless as a penitent or believer. Strange petitions directed toward Heaven, are going on every hour. Petitions that God does not hear because from rebels. The whole human family are in rebellion except the penitent and believer. It would seem strange to an earthly Sovereign to receive pe-

titions for favors from rebellious subjects, that would enable them the more successfully to carry on a warfare against himself. Yet we find this really the case in thousands of instances. People pray to God, whose hearts are in active rebellion against Him. The father regularly gathers his family about him and they solemnly and reverently go through their worship—service of mockery—mere pretence—religious without Christ in their hearts; as is plainly manifest by their daily walk and actions.

A friend of the writer was once asked if he ever prayed. He answered "no, what right have I to pray to God, while I am living a life contrary to His will, and have no desire to live differently? Such an act from me would be hypocrisy, mockery; I have no right to expect God to hear and answer such prayers." Yet this young man was outwardly righteous and morally upright; a far better example than is set by many who profess to be born of God. A sailor once remarked, when appealed to upon this subject, "I have been in storms when every moment threatened destruction, my comrades all around were calling upon God to save them. But I could not pray, because I thought it mockery to serve the devil in fair weather, and God only while in storms." These persons knew that their salvation depended upon something else besides their prayers. When the veil between the Holy Place and Holy of Holies was rent in twain, the Throne of Grace was made accessible to the whole human family, and upon the same terms. Priestly intercession, was done away. The most humble and ignorant, degraded, and least favored are enabled to approach into the holy presence of God with the same confidence as the most exalted, wise, respectable and highly favored. Before God we meet upon a common platform. Humility of spirit is as necessary in the one case as in the other. We all have an equal right to expect blessings, if we all go in the same manner. The Priest is no more highly favored than the humblest child of Adam. Thank God there is no respect of persons with Him, though some would like to have it otherwise. If our salvation hung upon our prayers, then the most beautiful, finely worded, and clearest expressed, would have the greatest weight and receive the highest favor. But our coming to God does not depend upon the beautiful compositions, and exact grammatical expressions. Nor even in the length. The prayers of our Saviour are beautiful and clear as well as brief. And we ought to follow Him in this respect as well as in all other, as nearly as we can. But God's favor to us as supplicants does depend almost wholly upon our sincerity and faith. Are we sincere as penitents? then by faith we can secure salvation. We can secure no blessing, either spiritual or temporal, without the exercise of faith. And that faith must be in God. Not in our prayers, not in our penitence, nor in anything else. When everything else has been done, repentance, tears, groanings, prayers etc. then even, upon thy FAITH hangs thy salvation. This is THE VITAL ELEMENT that brings the soul near to God. Without THIS every act of worship that a man performs is LIFELESS and VAIN. "For by grace are ye saved through faith."—Eph. II-8.

ALETHEA.

The Bombay Guardian.

SATURDAY, JUNE 21, 1879.

IS CHRISTIANITY OF GOD?

DID CHRIST RISE AGAIN?

If Christ rose again, Christianity is of God; if Christ rose not again, Christianity is not true. Many of the teachings of Jesus Christ may be true; but Christianity in the sense of a system of salvation, a means of reconciliation with God, is not true, if Christ rose not again. "If Christ be not risen

from the dead, your faith is vain," said the Apostle Paul. So clearly has this been perceived that those who have, like Strauss, set themselves determinately to overthrow the faith of Christians, have felt it sufficient to devote themselves mainly to the question of Christ's resurrection. There are many in this country who are willing to give a measure of enquiry to the subject of the divine origin of Christianity, and who perhaps are more in the way of becoming acquainted with the attacks made upon the Gospel, than with the evidences of its truth. We should be very glad indeed to assist any such to a right apprehension of the facts of the case. We do not know that we have any thing to say on the subject that has not been said by others, and well said. Admirable and sufficient answers to Strauss and other opponents have been supplied; but somehow or other these books do not often find their way to those who most need them; and it is possible that some may take notice of what appears in the columns of a weekly newspaper who would never read the more solid literature relating to this subject.

Many fancy that there is no demonstration possible of either the truth or falsity of the Gospel, and that it is accordingly superfluous for them to spend any time in studying the question, and so by a short and easy cut, they reach the conclusion that they will avail themselves of that which is obviously true in the teaching of Christ, and let the rest go. This is a very plausible position, and it commends itself to many persons of a philosophic turn of mind. But we would ask such persons to consider if their belief that there is no sufficient proof of the divine origin of Christianity, rests upon any satisfactory basis. Do they not owe it to themselves and to the truth and to Christ, that they should ascertain by actual investigation, that there is no adequate proof of the Gospel's being from God? Suppose the case of one who came as an ambassador from one king to another bearing a proposal of marriage between the son of the one and the daughter of the other. The latter receives the envoy and has a long conversation with him; but paying no attention to what is said about the proposed marriage, he asks a great many questions about the countries through which the envoy has passed on the way to his dominions. And so, in all successive audiences, all references to the marriage are turned aside with a smile or a jest, and the time is spent in talking about the various objects of interest seen by the envoy during his journey. At length the envoy says "Sire, I have come in the capacity of an ambassador and only in that capacity have I any claim to appear before you; I bear credentials from my master to which I humbly crave your attention; permit me to execute the commission which has been entrusted to me and let me know what answer I am to bear to my sovereign." The King makes answer as before, "I am by no means certain that you have been deputed to come to me by your king, and I do not think it worth while to look at what you call your credentials; but I find your society agreeable and instructive and so if you please we will continue to talk about matters in general." What ambassador could regard such an answer as any thing but an insult to himself and his sovereign? Now Christ claims to be not one of the teachers of men, but the Saviour of mankind, not a light in the world, but the

Light of the World; the Bread of Life which came down from heaven to give life unto the world. If his credentials are not adequate, then we cannot receive him; but let us not withhold the scrutiny necessary to determine whether they be adequate or not. The ground of the major part of the skepticism existing relatively to the Bible, is not the inadequacy of the testimony, but the simple fact that *certain persons* think it inadequate. Their opinion is accepted, without any proof that it has been honestly reached. Almost every body can perceive that the Bible lays obligations upon those who receive it and every one is conscious of a disinclination to admit these obligations, so that there is a foregone reason in the individual himself, not in the Scriptures, why he should not recognize their claims upon him. The king in conversation with the ambassador might receive or neglect the statements of the latter, according as he was inclined. But if he had a depreciatory idea of the other king reckoning him far below himself in dignity and power, there would be no disposition to hear about the proposals of marriage. When the Queen of Sheba heard of the wealth and splendour and power of Solomon, she might have treated the tales with contempt, and scouted the representations as reflecting on her own greatness; but instead of that she resolved to repair in person to the court of Solomon and see for herself. Oh that there were such a spirit among the educated young men of this country. They recognize the obligation to prove all things, with the single exception of the Bible. And what perhaps, more than any thing else, tends to make them ill-disposed to institute an impartial enquiry is the idea that it would be another concession to the greatness of the dominant race. But this is a great mistake. They can see for themselves that the European officials care in general very little for native Christians, and for the spread of Christianity in this country. If any man have not the spirit of Christ, he is none of his, says the Bible; true Christians are led by the spirit of Christ, one of the chief characteristics of which is humility. All that which is offensive ordinarily to the Natives in the conduct of Europeans, is due to the fact that they have not the spirit of Christ. We have no objection to your rejecting that sort of Christianity, but what we ask is that you should not allow the matter to be prejudged because of the pride and self-sufficiency that may appear in the lives of many Europeans. The people of God, in any land, are but the aristocracy of heaven, little thought of by men, but having power with God. The pride that offends you in certain Englishmen is that which hinders them from receiving the Gospel in their hearts. Both you and they need to be on your guard against this great enemy of God, human pride. An honest man wishes above all to be in a state of reconciliation with his heavenly Father. They who are in possession of power in any land, whether in Europe or Asia, are tempted to pride. How was it with those who had power in this land before the advent of the English? How was it with the Brahmans when they were in the ascendancy? How with the Mussalmans? How is it with the Mandarins of China? The pride that offends you in Englishmen is just the pride of human nature wherever it is invested with power, without the benignant influences of Christianity.

There is also a feeling among the educated Natives that they must cleave to one another in order that they may fight successfully their political battles. They look upon the stream of foreign influence as devastating, and threatening ruin to the country; and they imagine that their only hope is in such close combination among themselves as shall present an impenetrable embankment. But is not this just another form of Caste? and has not caste always been a curse to this country? The real problem is this, how to neutralize any thing unfavourable that there may be in this stream of foreign influence, and promote by means of it the fertilization of the land. The reason why the country has not more benefited by the dominion of the British is possibly because that which is best among all the gifts of the West, the Gospel of our Lord Jesus, they have not been willing to receive. We would therefore entreat those under whose eye this series of papers may fall, to read them carefully and dispassionately and prayerfully; and also endeavour to bring them to the notice of others who may not have given much attention to the subject of the evidences of Christianity.

INTERNATIONAL BIBLE STUDY.

June 29th, 1879. Review of the Quarter.

We have had in this quarter, first, five lessons taken from the books of Ezra and Nehemiah, who lived about 450 years before Christ, and who took a prominent part in the return of the Jews from the Babylonian captivity. They were men of great patriotism, but their love of country sprang from their devotion to God. They knew that the welfare of the country depended mainly on the measure of regard in which the commandments of God were held, and they desired for their people the honour that cometh from God. They were very anxious that their countrymen should always keep in mind the lessons, to learn which it had been found necessary to deliver them into the hands of their enemies, and by constant attention to the maintenance of true religion avert the wrath of the Most High and secure the fulfilment of those glorious promises which had been bestowed upon them. One of the lessons, of the quarter, was devoted to the Sabbath. This institution is a token of the covenant between God and his people, an expression of faith on their part, and a pledge that God would be their God and deliver them from their enemies. The remainder of the lessons were taken from the Psalms. Let us look at some of the golden texts. "The path of the just is as the shining light which shineth more and more unto the perfect day." There is 'more and more' light to him who uses the light for the purposes for which it is given; and less and less for him who uses it not for good; who welcomes it not. The righteous is he who delighteth in the wisdom that is from above, from the Sun of righteousness. The sun is gladdened by the flowers and fruit that spring responsive to his beams. So the Lord Jesus knoweth the works of his people, that they spring from a true faith.

"God hath made that same Jesus whom ye have crucified both Lord and Christ." How differently men see from God! How different God's Gospel from that of man! How different man's Christ from God's

anointed one! Were Jesus now to appear, what multitudes professing to have a great admiration for the Saviour, would be ready to affirm on their oath that this cannot be the true Christ. In the first place he would be found associating with the very Christians that they despise. After the King in Zion we have the Prayer of the penitent. "Wash me thoroughly from my iniquity and cleanse me from my sin." Will God do it? Yes; the joy of forgiveness follows. Then comes delight in God's house, in the assembly of the saints. Then we have, very fittingly, the Psalm that causes us to apprehend God every where, making the hidden to be manifest. Wherever we are, photographic processes are incessantly active, converting the evanescent present into the tablets of eternity.

REMINISCENCES. XXIV.

EXTRACTS from journal kept in Upper Egypt, in 1839.

"May 23. At some place where we stopt for milk, I observed that not one of six or eight boys standing around our boat, but had lost either an eye, a forefinger or his front teeth. I had frequently noticed these mutilations, and even among my own crew. On enquiry I learned that they were effected during infancy by the parents, to prevent their being drafted into the army. But the Pacha, not to be outwitted, and wishing to check this barbarous custom, sent orders lately to take all those who were thus mutilated, saying that he had long been desirous of having a left-handed regiment. The temple of Denderah had made me immensely impatient to be at Thebes. About 11 we arrived at Luxor and in a few minutes I was standing under the huge columns of the temple, (ascribed to Sesosis.) We first visited the propylon and mounted to the top. Found an immense cavity which no European had visited and hastened to explore it. Enormous rocks were hanging in mid air. In front of the temple, several seated figures. A fine obelisk. Went about the interior of the temple as near as the Arab habitations would permit. Nothing deforms the ruins like these hovels. Mounted donkeys and rode to Carnak. Thebes not at I had anticipated, I had not anticipated that I could ride a mile or two without seeing any object of antiquity, and was consequently rather out of humour. This endured till I descended under the western propylon of the great temple of Carnak, into the dromos. I seated myself on the ground and gazed at this wonderful spectacle. Such capitals! The wonder is not that the edifices have endured so long but that the hand of man has been able to injure them as they are. Were this temple perfect, I believe it would be the greatest monument in the world. Climbed to the top and sat there a long time. No words can express the feelings of which one regards these stupendous pillars mounted by capitals 20 feet in diameter. Spent the day in wandering among these ruins. We returned by the avenue of sphinxes which are all decapitated. I heard a loud screeching and wailing in a village, and entering it discovered a score of women mourning for some one who had just died. They were dancing, shouting and striking their faces. Severe headache. Started at sun down."

In honour of whom were these mighty structures reared? In honour of beings that had no existence, mere creatures of the imagination, and who if they had had an existence would have made the world even a worse world than it is. Thousands of years have passed away since the gods and goddesses, whose name these temples

were constructed, at whose altars such costly offerings were made by the entire Egyptian people, and whose praises were sung by the greatest Egyptian poets, since they have been discovered to be mere fictions, unreal and impossible. How much greater the hold that falsehood has over men than that which truth has. How strange that great nations now existing, should continue to worship beings similar to those that the ancient Egyptians worshipped, and should show so little disposition to profit by the lessons furnished by these ruined edifices of the old world. How strange that one who had come to the ruin-strorn plain of ancient Thebes from lands of Gospel light, should have more reverence for the genius that reared these idolatrous fanes than for the zeal that sought to destroy them, thus putting art on the throne and religion in the dust. Offences against art are unpardonable, but the prostitution of art to idolatry, awakens no resentment in these advanced days. How strikingly do these monuments corroborate the declaration of the Bible that men know not God and desire not the knowledge of his ways. The world by wisdom knew not God. Though the men who reared these structures lived thousands of years ago in what seems to us the infancy of the world, yet were they not pigmies in respect of mental vigour, or imagination, or strength of resolution; but in what relates to the knowledge of God, they were pigmies, if even that word is not too flattering. The very sublimity of the thoughts embodied in these massive columns, these propyla, these sculptures, only serves to bring into greater relief the fact that their minds, as regards spiritual things, were darkened and blinded. It is not merely that their minds, in respect to religion, were undeveloped, like those of some of the tribes of Indians in N. America; but that they were developed in a wrong direction, monstrously developed, consecrating all their wealth, intellect and poetry at the feet of monsters of their own imagination. Yet here was Homunculus, who prided himself upon his superior discernment, his lofty ideals of excellence, his morality, lost in admiration of these gigantic structures without the slightest concern because they had been reared in honour of beasts and birds and creeping things and deified men and women of the worst type. In the common arts of life, in military skill, in the organization of society, and conspicuously in some of the fine arts, their progress had been surprising, all that one could wish; but as regards a right understanding of the character of the Creator, of their relations to him or of the great end of life, they were completely in the dark. After rearing these magnificent buildings they would hasten to fall down at the feet of the bull Apis, or the bird Ibis. How can this be explained except by admitting what the Bible so emphatically declares, that men love darkness rather than light?

4. On awaking perceived a new mariner whom the rais had taken aboard at some village to replace one of our men who had deserted some time ago. He was a Nubian boy of about 16, with a pleasing physiognomy. My companion was as usual on the look out for crocodiles. About 11 some one sang out 'gon-dah'; thus the boatmen were in the habit of designating the *timsaa*, crocodile. My friend took up his gun and as he passed out of the cabin door the gun went off, and I heard a splash in the water. It was the poor Nubian boy. He retained his hold of the cordage,

otherwise he would have been far behind in an instant, for we were going 8 knots an hour. Two of the crew helped him out of the water. He had four buckshot in his head, three having entered by his right eye, one by his upper lip; five had passed through his arm; he did not utter a groan. They laid him down on the deck and for a moment I thought that he was dead. We were half an hour from Esneh and pushed on as rapidly as we could. We stopt at a little distance from the town for fear of a commotion among the people, and my friend went ashore in search of a physician. He returned with one who proved utterly ignorant and useless. A barber was then brought, who proved to be of more utility. The arm was broken in three places and it appeared that the shot which had entered his head had previously passed through his arm. After his wounds were bound we placed him on a mattress and had him conveyed to a chamber which we had procured for him. The accident occurred thus: Mr. G. had siezed the gun by the barrel and as he went out of the cabin drew it after him; the lock was caught by the sill of the door and lifted and when it fell the percussion took place. Mr. G.'s state of mind, as well as mine, may be imagined. When we took the boy to the house, 30 or 40 of his countrymen met him and set up a great weeping and howling. Went before the Sheik and had a *proces-verbal* of the affair drawn up.

5. The boy Hassan is better to-day. There is no doubt of his ultimate recovery. He will not lose his arm but the use of it; he will lose his eye. We took a walk this morning through Esneh. Proceeding first along the shore. Saw some masses of stones covered with hieroglyphics which had fallen down the bank. A little further on saw an invention that amused us considerably. A stake was driven into the earth to which was attached a fishing-line; a little bell was suspended to the stake so that whenever a fish would bite, the fisherman who lay in his tent smoking or dozing, would be advised of it. Visited a palace of Ibrahim Pacha and gathered fruit in the garden. Visited a cotton factory of considerable extent. The machinery was put in motion by oxen. We were well pleased with every thing till we came to a crowd whence loud cries of anguish were proceeding, and saw a poor fellow whom they were bastinadoing unmercifully. This drove us away. There are about 1,000 workmen working 14 hours a day. We now went in search of the ancient temple of Latopolis, which we found behind the bazaar. A magnificent portico, some thing like that at Denderah arrested our attention. I admired some of the capitals, and *apart les prejuges* think that some of them would be no disgrace to Grecian architecture. Scarcely two of them are alike. The stones we had observed at the river bank apparently belonged to an advanced propylon of this temple. A house was pointed out to us inhabited by Mohammedan women from Cairo; and the explanation given us was this: Abbas Pacha sends to this place of banishment from Cairo every woman who is detected in a *fauv pas*. We learned that some of these women were of wealthy families.

26. The evenings are beautiful; we take a walk at sundown. Owing to the interest we show in the wounded Nubian the people seem to hold us in great respect. They gather about us in amicable crowds. The women too converse with us, their faces uncovered, and show us their necklaces and bracelets which are often strung with ancient coins and *scarabees*; (beetles in stone found in the catacombs &c.) Near the village is a group of palmtrees through which we see the moon shining upon the Nile, a score of camels kneeling in a circle and a group of Arabs smoking their pipes.

29. A surgeon or barber brought from a distance, came to-day. The report is favourable. Signor C. visited the sheik for the purpose of placing in his hands a sum of money to defray the expenses of the Nubian during our absence up the Nile. The sheik decided that it

was necessary for us to go before the Modir, a bey, to obtain his sanction for the arrangement.

30. At 5 o'clock we went. We found him a short, thick person, sitting on one leg in a corner of his divan: beside him, smoking a *chiche*, another bey, corpulent, lethargic and dignified. We were received courteously. The bey read the firman and the *proces-verbal* and then politely informed us that to kill crocodiles large shot were necessary and that they must be hit under the shoulder. He gave us a letter to Ouady Hafin Effendi, governor at Assouan; then sent for the sheik and the deposit of *ten cari* was effected. My friend added some money for the doctor, but the bey said that it would be time enough to pay the doctor when the boy was cured. The doctor was present; he made a low bow and breathed his thanks. We complained of the contumacy of our Rais and the bey summoned him into his presence and commanded him to obey our orders. The bey enquired how long we had been travelling, and was much surprised to learn that I had been three years absent from my country.

NOTICES.

RECEIVED for famine relief at Sholapore, through G. R. N. Rs. 4-8-0.

Received for M. E. Church, Grant Road, Bombay, through H. M. K., Rs. 12; from D. I., 5; T. T. 5.

The Quarterly Love Feast of the M. E. Church, Bombay, will (D. V.) be held at Falkland Road Hall on Wednesday next, 7½ p. m.

Epitome of News.

SATURDAY, JUNE 14.

—*Times of India*; London, 13: Debate in the House of Commons on India: Mr. Gladstone also took part in the discussion, and sweepingly condemned the recent increase of taxation, as well as the imposition of the Arms Act, the Vernacular Press Act, the abolition of the Cotton Import Duties, and the saddling of India with the principal cost of the Afghan war, all of which acts, he contended, were unworthy of the greatness of a country like England. The right hon. gentleman ridiculed Lord Lytton's notions respecting Free Trade, and affirmed that the petitions sent home by the people of India were simply unanswerable. He suggested a reduction of four millions sterling per annum in the expenditure of India, and that the English Treasury should directly control Indian affairs.

—A correspondent writing from the Vizagapatam district to a Madras paper says under date 6th instant:—The Rumpa disturbance, as I reported in my last letter, is now on the ascendant, and like a conflagration is extending. It has reached as far as the hills above Nursipatam, 100 miles as the crow flies from Rumpa, and the police are suffering severely. Of the 450 that I reported in the field 250 have returned; some to Vizagapatam and others to the police hospitals at Nursipatam and Rajahmundry; all are laid low with fever. Eighty more constables are new under orders to proceed, but to shift them is the difficulty. Even their superiors, six European head constables on the temporary salt guards in this district, have laid down their swords and positively refused to proceed. They were ordered to resign, and this they have done.

MONDAY, JUNE 16.

—*Times of India*: "About six weeks ago a dacoity was committed at Akshee, a village not far from Alibaug, when property was carried

away roughly valued at Rs. 1,500. The dacoits, who were about twenty-five in number, severely maltreated the owner of the house. No clue was obtained until the Bheerwadi dacoity took place, when Mr. David Haeem, the chief constable of Alibaug, after great perseverance, unearthed the dacoits, and succeeded in capturing eight of them in the Alibaug district and two in the city of Bombay."

A terrific explosion of dynamite, nitro-glycerine, of some similar substance, occurred at Stratford, Ontario, one of the largest way stations on the Grand Trunk Railway of Canada on the morning of the 5th May. Nearly every street in the town, situated a mile and more distant from the station, showed unmistakable effects of the force of this explosion. Reily's Hotel was completely gutted, all the interior lying in a mass on the ground floor; the chancel in Ontario-street was riddled; the steeple of Knox Church was observed to sway and tremble, and now stands considerably out of the perpendicular. In the Town-hall most of the windows were broken, and over a hundred private houses and shops have sustained damages. So far as ascertained only two men, employes of the Grand Trunk Railway, were killed, but several dozen persons received bruises and severe shocks. The ground appears to have been shaken within a radius of ten to twelve miles, many persons believing an earthquake was occurring. The loss is roughly estimated at £200,000.—It is denied that the explosive was nitro-glycerine.

—On Saturday, Nowrojee Pestonjee Tata, aged 14 years, a student of the Elphinstone High School, committed suicide in consequence, it is said, of not having been promoted to a higher class.

—*Overland Mail*, May 30: Amongst the deaths recorded this week are:—Sir C. F. R. Rushout, Bart.; Major-Gen. A. M. Mackenzie, late B. S. C.; Wm. Froude, L. L. D., F. R. S.; and Lady Ellis.

The Prince and Princess of Wales on May 24 performed the ceremony of opening for free public use five of the remaining toll-bridges over the Thames.

The memorial-stone of a block of buildings erected at King's Cross by the Victoria Dwellings Association was laid by the Home Secretary on May 24.—These buildings are erected on much the same principle as the Peabody buildings, and are intended for the poorer classes.

The General Assemblies of the Established Church of Scotland and the Free Church were opened on May 22. The opening of the former Assembly was conducted with the usual formalities.—The Earl of Rosslyn, Lord High Commissioner, held a levée in Holyrood Palace, after which there was a procession to St. Giles's Cathedral, the streets being lined by soldiers. Principal Tulloch, the retiring moderator, preached in the cathedral. After service the Assembly was opened in the Assembly Hall. Dr. Chystal, Auchinleck, was elected moderator. The Queen's letter was read, and the usual grant of 2,000*l.* for the Highlands and islands was received. The Free Church Assembly was opened with a sermon by the Rev. Dr. Andrew Bonar, of Glasgow, the retiring moderator, and the Rev. Mr. Burns, of Kirkliston, was elected moderator. On May 27 the Assembly of the Free Church, after a protracted and heated debate in reference to certain opinions of Professor Robertson Smith as to the book of Deuteronomy, came to a decision, by 321 to 319, to send the libel as found relevant down to the Aberdeen Presbytery for probation, and, in case of the libel being found proved, to depose him from his ministerial and professional duties. At the sitting of May 28 the vote was challenged, and a scrutiny took place, the result of which so far has been to reduce the majority against Professor Smith to one.

Signor Rotura in N. S. Wales, avers that he has discovered a South American vegetable

poison, allied to the well-known *woolara*, that has the power of perfectly suspending animation, and that the trance thus produced continues till the application of another vegetable essence causes the blood to resume its circulation and the heart its functions.

The American House of Representatives sat continuously from noon on May 23 till nine on May 24, wrangling over the Silver Bill. The House reassembled later in the day, when a compromise was arranged between the opposing parties, and the Bill passed by 114 to 97.

The Delegates of the Mississippi Coloured Convention are reported to have received a favourable hearing from President Hayes, to whom they have appealed for protection from the Government, representing that thousands of negroes on the banks of the Mississippi are prevented from emigrating by terrorism.

Two Greek priests having been imprisoned by order of the British Commissioner at Famagusta, in Cyprus, their beards and hair being cut in accordance, it is said, with prison rule, has caused great excitement. They are alleged to have been sent to prison without trial. Indignation meetings have been held in every town in the island, and protests addressed to the head of the local Government.

Mr. William Lloyd Garrison, the American Abolitionist, died at New York on May 26, in his seventy-fifth year. Mr. Garrison was a native of Massachusetts, and was originally apprenticed to a shoemaker and afterwards to a printer. While very young he began to write for the press, and soon became the editor of a paper published at Baltimore which advocated the abolition of slavery. He expressed his views in such an outspoken manner that he was prosecuted for libel and imprisoned for two months. After his release he went to Boston, and on Jan. 1, 1831, commenced there the publication of the *Liberator*, another anti-slavery journal. He conducted this paper for thirty-four years, sometimes at great personal risk, for he was frequently threatened with assassination, and on one occasion was dragged through the streets, and narrowly escaped with his life from an attempt made to murder him. He was president of the American Anti-Slavery Society for twenty-two years.

TUESDAY, JUNE 17.

—A circular of Government, Simla, June 16, says: Orders have already been issued for reducing the expenditure next year on ordinary public works by £733,000. Stringent measures are being taken for reducing the central establishments of the Government of India, and, altogether, in the civil departments alone, an improvement of one million pounds is hoped for, but there must be a set-off for compensation to offices dispensed with. An inquiry with the object of reducing military charges is going on in India and England.—The war having ended, it is estimated that only £700,000 will be required to restore the Famine Insurance surplus to its original amount of one million five hundred thousand pounds, and to reconp the loss of revenue from the remission of cotton duty.

—Russell goes out to Natal as Special Correspondent of the *Daily Telegraph*, and not as representative of the *Times*, with which paper he has been so long identified.

—*Bombay Gazette*. We are glad to learn that the authorities in Western India have now fairly grappled with the dacoit evil, and that we may hope before long to hear that the country has been restored to its normal condition of quietness and immunity from crime. Dacoits are being captured in all directions. As we have previously informed our readers, the names and villages of the men who compose the gangs are mostly known to the police, and each man captured gives fresh information. Wassedeo Bulwunt's main gang has been completely broken up and the men are fugitives.

—Same; Rangoon, 16: Mr. Shaw, the Resident at Mandalay, died of heart-disease yesterday morning. All is quiet at Mandalay, though

unauthenticated rumours of further massacres are rife.

—"We understand that a notice of a general reduction of 10 per cent. on the wages of all the workmen employed in the iron trade in Bombay has been issued by the firms in that trade."

—Maj. Genl. A. M. Mackenzie, whose death is reported, commanded the 8th irregular Cavalry on the mutiny of the native troops at Bareilly on the 31st of May, 1857, on which occasion he tried to induce the regiment to charge the guns, but failed, owing to the great bulk of the corps going over to the mutinous Artillery and Infantry at the last moment. He then joined Mr. J. C. Wilson, and, in command of the faithful remnant of the 8th Irregulars, aided in preserving 48 Christian refugees who had been sheltered by friendly Hindus at Rohilkund. He became brevet captain December 9, 1857, and raised the new 8th Irregular Cavalry (afterwards the 6th Bengal Cavalry), and served throughout the siege and capture of Lucknow, commanded a portion of the regiment on the 5th April, 1858, on which occasion he charged the rebels, and after a desperate resistance cut up the rebel leader, Lullah Sing, and the whole of his bodyguard. Upwards of one-fourth of his men were killed or wounded, and his own charger wounded.

—At a recent meeting of the council of the Unitarian Association, the minister of the Unitarian Chapel in Islington gave notice of a motion affecting the new model trust-deed for Unitarian Chapels, that the word *Almighty* before the word *God* be left out.

Perhaps it is thought that the epithet belongs to man.

—*Indian Chr. Herald*: "We are glad to announce the baptism at the Collinga Church on Sunday before the last of Babu Koylash Chunder Paul. Our new brother is a native of Shahpurh a village not very far from Talligunge. For a long time he was in the state of unrest and in search of peace he paid visits to the several Hindu Shrines. But all these means failed him. Rest for his soul could be had nowhere. While a boy, he had read at the London Missionary Institution, Bhowanipur, of the true source of peace, and the assuring words of our Saviour "Come unto me all ye that labor and are heavy laden, and I will give you rest" haunted him every now and then. The more seriously he read the Bible the more light he received. He was finally able to surrender himself at the hands of Him from whom floweth salvation and life. We commend our new brother to the prayers of God's people."

—The English mails brought by the *Kaiser-i-Hind*, reached us in 16 days and 4 hours, allowing for difference of longitude.

WEDNESDAY, JUNE 18.

—Simla, 17: A Government Resolution has been issued by which the business of the Financial, Home, and Revenue Departments will be redistributed among two Secretariats, to be called—one the Department of Finance and Commerce, the other the Home, Revenue, and Agricultural Department. All Marine affairs will be under the Marine branch of the Military Department.

—*Bombay Gazette*; Aurungabad, 15: I have just heard of the sad fate that has befallen Sergeant Major Thom, of the 4th Infantry H. C. at Jalna (formerly of the 60th Rifles). The self-inflicted wound in the throat from a pair of scissors on the 8th instant has proved fatal; he expired last night notwithstanding all the care and skill of Dr. Borah Sing, M. B. It is a strange fact that a few years ago, while the same regiment was located here, the Quarter Master Sergeant (Verlong) shot himself. The late Sergeant Major was well liked by all his officers.

—It is stated from Tiflis that the Government of the Caucasus is preparing to lay down a submarine telegraph connecting Baku with Krasnovodsk. Reports of Russian military

movements on the Caspian are gathering strength and consistency.

—The rupee is now at 1s. 8½d.

—The Inter-Oceanic Congress has adopted, by 98 votes against 8, the proposal in favour of cutting the Canal through the Isthmus of Panama by the Bay of Limoa to Panama, for which project General Turr is the concessionaire.

—The *Deccan Star* says the article on Europeans and Natives in its previous issue should have been accompanied by the following editorial note: "The Writer is mistaken in his view. The Governors and the Governed ought to be on friendly terms; one cannot do without the other. We grant justice may be miscarried at times but on the whole the British Raj has been up to date the best we have had."

THURSDAY, JUNE 19.

—The Prince of Arcot, G. C. S. I., died on the 16th, at Madras. Minute guns were fired corresponding with the Prince's age.

—*Bombay Gazette*: At the annual meeting of the Bombay Diocesan Committee of the Society for the Propagation of the Gospel yesterday evening, Mr. R. G. Oxenham took exception to the Committee's report, on the ground that the language used regarding two former agents of the Society who had been working to induce members of the English Church to become Roman Catholics, "could only be properly applied to the criminal classes." Dr. Cook proposed that the following sentence should be omitted from the Report altogether, viz:—"The two ringleaders mentioned above have since applied for re-employment by the Society and have been rejected." The moot point was settled by "leaders" being substituted for "ringleaders," after which the Report was confirmed.

—The case of a parishioner of Clewer against the Bishop of Oxford, was carried up for appeal against the decision of the Queen's Bench, and in delivering his Judgment Lord Justice Bramwell said:—

"He wished to say a word on what were called the merits of the case. He was old enough to know that two right-minded men might honestly take two different views; but at the same time the Rev. Mr. Carter had committed, and was wilfully, knowingly, and persistently committing six several breaches of the law of the land, for which he might be indicted and punished; and by what means he had persuaded himself that although receiving wages from the State to do a certain duty, yet he might not do it, he could not conceive. Nor could he understand why the right reverend Bishop did not bring him to justice. Of course, recognizing as he did that the Bishop possessed a discretion in the matter, he most fully admitted that the Bishop was vastly more capable of exercising it well than he was; but it did seem to him—he spoke with sincere respect, and his words were not mere words of form, but words of sincere respect—that the discretion here had been most erroneously exercised. It was as though a public prosecutor should refuse to prosecute a man guilty of persisting in a public nuisance against the rights and to the injury of his neighbours because he was of advanced age and much respected, and because similar prosecutions for the nuisance had recently failed. It seemed to him that the appellant (the Bishop of Oxford) had provoked this litigation, and he thought that no costs should be allowed to either party."

—H. E. the Governor will unveil the statue of H. R. H. the Prince of Wales on Thursday next, the 26th instant, at 5 p.m.

—We learn from a *Times of India* telegram, that Sir Wm. Harcourt suggested in the House of Commons, June 17, that the savings which the Government promised in Indian expenditure should be begun by abolishing both the India Council at home and the Council of the Governor-General, since those bodies had be-

come useless through the conduct of the Secretary of State and the Viceroy in over-ruling them whenever it suited their purpose to do so.

—A telegram from Messina states that Mount Etna is in full volcanic eruption, and three new craters have appeared near Randazzo. After a succession of loud subterranean rumblings, streams of lava rose from the newly-opened craters and flowed rapidly down the western slope of the mountain. Several villages are threatened with destruction, and great alarm is felt by the inhabitants.

—The Rev. J. Taylor, S. P. G. giving an account of his work at Ahmednuggur, says 1927 have been baptized and 1500 more are under instruction, chiefly Mahars and Mangs.

—Mr. Webb, Magistrate, has dismissed the case in which G. I. P. R. workmen were charged with resisting the Police, saying the latter had no right to search them.

FRIDAY, JUNE 20.

—The *Str. Travancore*, with English Mails, left Aden for Bombay, Wednesday, 2 p. m.

—The fall of rain up to yesterday, is 15 inches.

—The fez question is of considerable importance in the eyes of the people of Bulgaria, and is, if we are to believe the *Times* correspondent, not unlikely to lead to unpleasant circumstances at Philippopolis. The present difficulty has arisen by the receipt of a despatch by General Stolypine informing him that the Sultan himself has insisted that the Governor-General of Eastern Roumelia Aleko Pasha shall wear the fez and not the hat. The fez, the correspondent explains is, "regarded as the emblem of the old Turkish regime, and the hat as that of the new European administration. The question, therefore, of fez or hat has become a warmly debated one."

—A Parsee lady of Bombay gave birth to four fine girls on Tuesday. They all, however, died, three the same day and one on Wednesday.

—Deaths last week, 361.

—*Bombay Gazette*; Alexandria: "Another high official, whom Egypt seems likely to lose, is Gordon Pasha, the Governor General of the Soudan. His retirement arose from a requisition made by Ragheb Pasha, Minister of Finance, for £100,000 from the Soudan revenues, which Gordon was unwilling to comply with. There was also a suggestion for limiting the authority of the Governor General and placing him under the Ministry of Finance and of the Interior, to this Gordon as strongly objected. He has arrived at Khartoum a few days back, and received a telegram from the Khedive begging him to withdraw his resignation, so it is just possible after all that his valuable services may yet be spared to Egypt."

"One instance of the reactionary tendency of the present ministry was afforded last month, when the Council objected to the new Egyptian postage stamps as having been executed and brought into force by the accursed "nasara" (Christians), and begged the Khedive to substitute for them others printed from the old and discarded dies in Cairo. The new stamps were only issued a few weeks back, and followed closely the design of those formerly in use, though being executed by a well known firm in England they are far superior to them in point of execution. There could, therefore, be no sort of prejudice against their use on the ground of their being European innovations. The agitation, however, was not so puerile as it appeared. It was directed less against the offending stamps than against the chief of the Postal Administration, an Englishman, who by retrenchment of expenses and sweeping away abuses, has made the Egyptian Postal Service the most efficient of all the Government administrations. In his first year of office he converted an annual deficit of £7,288 into a surplus of £12,983, and has gone on in the same path ever since."

—Dr. Sakaram Urjoon, a Graduate of the Grant Medical College, has been appointed to act as Professor of Botany, vice Surgeon Major W. Gray proceeded on leave to Europe.

—It is said that Professor Max Muller contemplate writing a biography of the late Raja Ram Mohun Roy.

—The *Indian Mirror* thus explains Babu K. Ch. Sen's account of his interviews with John the Baptist, Jesus and Paul: "The Minister, in the course of his lecture, distinctly said that he had never in his life had a religious dream. As a true Theist he has no faith in visions, and always treats them as delusions. Had John or Jesus or Paul ever appeared before him as a vision, he would surely have laughed at it as a mere delusion and a phantom. And he distinctly says he never had a vision. All that he meant was that he had, while reading the Gospel, held spiritual intercourse with three living characters recorded there. Not the dead letter, but the living spirit of the book stood before him and spoke living words of fire which thrilled him. The Minister preached nothing but the sober Theistic doctrine of living communion with the spirits of departed saints. Such Communion is daily possible in the life of every individual Brahmo."

Selections.

NEW GUINEA.

At the Annual Meeting of the London Missionary Society, the following address was given:—

The Rev. W. G. LAWES (missionary from New Guinea) said: In an island 1,400 miles long, with an area about three times that of Great Britain, there is great diversity of climate, of product, and of race, and it is always important, when a statement in reference to New Guinea is made, to know to which part of this great island the statement refers. Our mission has been established on the south-east side extending from Red Scar Bay to the extreme eastern end of the island, about what is known as China Straits. It is with this I purpose occupying your time this morning, and I shall not include in my remarks the islands in Torres Straits, on which our mission was really begun by the missionaries—Murray and Macfarlane—seven years ago. The interesting work that has been done there you will find detailed in the report. The time at our disposal will be short enough for what I am anxious to say of New Guinea itself, and that which has come under my own personal observation. We have great diversities of race. In the 300 miles of coast, I know of twenty-five different languages and dialects. This will give the best indication of the commingling of race and tribe which we have there. Every village lives in suspicion of its neighbour, and at enmity with them, so that they are practically as isolated and separated as if they were living on some lone island in mid-ocean. Those amongst whom I have been living are a light-coloured race, belonging to the Malayo-polynesian family, of which the Maories of New Zealand, the Tahitians, and Samoans are the best known representatives. Physically they are a fine race, but whatever good looks they possess, they certainly owe neither to the tailor nor the dress-maker. (Laughter.) The usual profusion of barbaric ornaments we find there in the shape of nose-stocks, earrings, necklaces, feathers, and paint. Whether they are more successful than others in their attempt to improve on nature is after all a matter of opinion and a question of taste. We find them living in lake dwellings, such as those of which relics are to be found in different parts of Europe. Some of the villages are always surrounded by water, so that our mission steamer can anchor in the main street with safety at any time. The stone age still prevails there. No implement, utensil, or weapon is to be found made of iron or any metal; but after visiting, as I have

done, the canoe-making yards, and seeing the carving they can execute, I have a much greater respect for the stone age than I ever had before. The fine houses I have seen testify to the excellence of their tools, as well as to the industry, perseverance, and skill of their builders. Their houses, however, are utterly devoid of furniture. They can dispense easily with chairs, and every man there sleeps on a plank bed without a pillow. So primitive are they in their habits that neither the want of money nor its use has been felt. There is a wonderful absence of that abject squalor and wretchedness with which we are only too familiar in all the large towns and cities of civilised life. Why, a man without a penny, a coat to his back or a bed to lie on, enjoys life fairly well in New Guinea. He has no morning newspaper to disturb his peace of mind. (Laughter.) He has no pile of letters to answer, no telegraph-boy to alarm him. But there are some dark features which detract from the inviting character of this picture. There are some uncomfortable habits and vices there. Cannibalism in all its hideousness flourishes on many parts of the coast. At Port Moresby, which was the residence of myself and family, cannibalism is not practised, but the sanctity of human life is unknown, and every man is a thief and a liar. You really cannot form an idea of the moral condition of this people; you cannot compare the vice of heathenism with that of civilisation. Here, it is like weeds in a cultivated garden; there it is one great wilderness of little but weeds. Why, the thing of which the men are the most proud is not the medals and ribbons they wear upon their breast, but the tattooing marks which take their place, which mean that the man has shed human blood. He has no right to this distinction until he has murdered some one. They "glory in their shame." I could give you, if it were necessary, many illustrations of the truth that "the dark places of the earth are still full of the habitations of cruelty." And then the shamelessness of their thieving! Of their proficiency as members of the light-fingered fraternity we had ample evidence before we had been long amongst them; but our stolen goods were soon brought back by the thieves themselves, and offered unblushingly for sale. (Laughter.) I saw one day a New Guinea chief walking with all the boldness and effrontery imaginable up to our house with a small volume under his arm—"Huxley on Animal Physiology." (Laughter.) He could not appreciate it, so he valued it at a few red beads, which he asked me to give him for it. But there are some redeeming traits in their character. Woman is not so degraded and down-trodden as in many parts of the heathen world. They are there certainly the burden-carriers of the community; but that does not imply the degradation which it would do with us, and they resent any interference on the part of the men with the fetching of water and the carrying of wood as an infringement on their women's rights. (Laughter.) Domestic affection exists to a degree which surprised us, parents caring for the children, long after they had grown up to maturity, with great affection and tenderness, and what was more remarkable, the children caring for the parents and watching over them when they had become infirm or sick. We were glad to miss there the vice of drunkenness—(applause)—for no man, as far as we know, in the country drinks anything stronger than water. There is a wonderful absence too of open immorality of a certain kind. It was only when I returned to civilised life that I saw vice reeling along the street or standing brazen-faced at its corners. The natives are industrious; they cultivate the soil with great care, and I have seen there what I have never seen before out of civilised life, flowers cultivated in their gardens, and this alone speaks hopefully for their future development. We have no system of idolatry to contend with in New Guinea. Religiously all is a blank; their only religious idea seems to

consist in a slavish fear of evil spirits and a belief in the death of the soul. The spiritual darkness may be felt, but it can scarcely be described. It is most intense at the grave. Oh, what despairing grief I have sometimes seen there! I have seen a bereaved mother weeks after the loss of her child, her body blackened all over with lamp-black, her ornaments laid aside, and, suspended from her neck, there were the relics of her lost loved one. There was the tiny armlet, the broken spoon, little bundles of hair, and sometimes little bones worn as necklets. How true is it that "one touch of nature makes the whole world kin." (Applause.) When I have spoken to such of the hope which Christianity gives of reunion after the grave, they have listened with an attention which nothing else seemed to command. Christianity is the true civiliser—(applause)—and after eighteen years' experience as a missionary among races such as these, I have a stronger faith to-day than I ever had in the power of the Gospel. (Applause.) Your report has referred to the large sum raised by the children of England for our missionary ships, and that money, Sir, has not been wasted. What the *John Williams* was to the islands of the South Pacific, the *Ellangowan* is to New Guinea to-day. She was a noble, generous gift to your Society six years ago from one who has never ceased to watch her work with interest, and to follow her with prayer. (Applause.) For five years she had been doing good work, visiting unsurveyed waters, and perfecting the charts of that part of the world. Many new harbours, rivers, bays, and islands have been discovered, and much valuable information has been obtained which the Admiralty-office has not been slow to appreciate or acknowledge. (Applause.) And, better still, Sir, her character is becoming known by the natives along the coast, and she is welcomed by them as their friend. (Applause.) For the evangelisation of New Guinea we have a noble band of native men. When John Williams spoke here years ago, the name of Savage Island was descriptive, and its people were all that name implies; but Savage Island has for many years taken her share in the evangelisation of the world, and is well represented in New Guinea. (Applause.) When he spoke, Raratonga was in its infancy, and now her sons are honoured as some of the best pioneers in the midst of heathen darkness in that part of the world. At that time the Loyalty Islands were savage, heathen, cannibal; and now we have a large staff of teachers in New Guinea from the principal islands of the Loyalty group. (Applause.) They have left their beautiful island homes where peace and plenty reigned; they have left their fathers and mothers, their brothers and sisters, their children—all those dear to them, that they may live in a strange land and among a savage people, to preach that truth which has made them free. (Applause.) They know that they are going to a sickly climate; they know that they will have to endure privations and possibly suffer death; but none of these things move them, neither count they their lives dear unto them that they may testify to the Gospel of the grace of God. Many victims have fallen. Many have fallen victims to the unhealthy climate; but for every one who has died we have three or four volunteers anxious to take the place of those who have gone. (Applause.) Our young men in the Savage Island esteem it the greatest honour to be chosen for this work, and those who are chosen are envied by their brethren; and now, Sir, six of these men have been added to the noble army of martyrs. Just now the tidings have come that three of our South-east Island brethren, with their wives and children, have been poisoned by the natives of New Guinea. What shall I say for these? My heart is sore and weeps for them. Four of them were from Savage Island—my own children in the faith. I conversed with them as inquirers, I baptized them and admitted them into the Church, and rejoiced in the prospect of their work. The

wife of one of them wrote a little while ago to me, saying. "We are looking forward with great expectation of meeting you in New Guinea; but if our lives should be shortened, and we do not meet there, there is a kingdom above where we hope to meet." And, Sir, they have gone there. While I mourn for them with sincere grief, I am thankful that they have been accounted worthy, and that they have been faithful—"faithful unto death." (Applause.) The principles of peace are spreading in New Guinea. There has been no departure from the traditions of our fathers in the mission-field in the South Pacific. (Hear, hear.) That flag under which John Williams stood on the deck of the *Cumden* has never been hauled down; and it bore upon it these words, "Messenger of Peace," and the device was a dove, with an olive branch in her mouth. When I visited a large village on the banks of a newly-discovered river in Hood Bay, with some natives from an adjoining village, I was surprised at one of them shouting out, as we went through the village, "This is the peace man, who brings peace and who makes peace." I was a subject that day of a strange ceremony. I had given a small present to one of the chiefs, and got him to accompany me in my little boat up a river. He asked me to stay and taste some food which his wives were cooking. Presently five ladies appeared in succession, each carrying a portion of food, and on the top there was a small cocoa-nut shell, containing something greasy. As soon as this was deposited, my host took the shell in order to pour the contents over me. I declined the honour. (Laughter.) I saw he looked disappointed and surprised. I was told this was a sign of friendship and peace—that it was only done on the first visit of a chief, and that henceforth he had the freedom of the City. I soon gave my friends to understand that I was willing to be anointed as much as he liked in the interests of peace. (Applause.) I took off my shirt, and a shout—of admiration probably—followed, on their seeing my white skin. I received the oil, and it trickled down in streams as I sat in his house, and partook of his hospitality. I would be willing—and I am sure all of you would—to be anointed for the sake of peace in every heathen village in New Guinea. That day, at any rate, there was a conjunction of "peace with honour." (Laughter, and loud applause.) We are known all along the coasts as the men who bring and who make peace. What more honourable distinction than this could be given, or what more honourable distinction could we deserve? Would that our countrymen in every part of the world were known by the same designation, and bore the same character. (Applause.) We have twenty-five stations on the mainland of New Guinea itself. From Port Moresby our mission has extended eastward, and at the eastern extremity of the island new ground has been taken up; and my colleague, Mr. Macfarlane, has made an investment for the London Missionary Society. Some years ago he bought an island, well watered and wooded, for three shillings and six pence—(laughter)—and on it a central station is being formed, from which to work the islands in China Straits, and the large villages around Milne Bay.

WHAT THE SASTRI SAID ABOUT THE FAMINE CHARITY.

A TRACT with the above title has been widely distributed throughout the district of Madura, in Southern India. The author is not named, but the style bespeaks its native origin. A translation of the tract has been forwarded by Rev. Mr. Washburn of Pasumalai, and extracts from it, relating to the work of our missionaries, are here given:—

"Tell us, O Sastri, of our benefactors in the famine and of their charity.

"Gladly will I; listen:— . . .

"Three hundred kathams beyond the country where the English live is America. The people in that country once lived in England. They, too, worship the same God and follow the same good example of the Saviour which the English do. It is from that country the missionaries come, who are at work in this district, in hospitals, orphanages, schools, etc., in Madura, Dindigul, Pulney, Periakulam, Battalagundu, Pasumalai, Tirumangalam, Melur, Tirupuvanam, and Mandapasalai, and who come to your villages. The very same good Christian people who sent the missionaries to do your souls good, showing you the worthlessness of idols and the true way to heaven, as soon as they heard of our distress collected thousands of rupees, which they sent to missionaries to expend in buying clothes and food for us.

"Thus you see, O friends, who have been our benefactors. They have not looked upon our faces. They have not seen our distress. They are not of our race. They do not worship our gods, or attend festivals like ours. Why did they pity us? Why did they pour out their charity upon us, strangers? It was because their Bible bid them have such a mind, because their God and Saviour taught them to do so by his example when he was incarnate.

"Moreover, their Christianity stimulated them to do other good things for us. It is this, their religion, which causes the missionaries to come here and teach our children in schools, heal us when we are sick, and teach us the same holy way. They did not give this great charity in the famine to bribe you to become Christians. They did not ask what your religion was before giving it. They did not require you to become Christians in order to obtain it. They distributed it through Christians and heathen. They desired to do us good and to remove our hunger.

"As the fruit so is the tree. Behold some of the fruit of their holy religion, and judge you of the tree. If this religion has been so good for them, changing their cruel disposition and making them powerful and prosperous, generous and pitiful, will it not be good for us also?

"Listen. At this time many of the Hindoos living in Tinnevely, near to the Christians, have waked up to consider all that this religion has done now for the people in the famine, and in years past, for villagers who have become Christians, and they say, 'It is better that we, too, become Christians, our children should learn, our wives should improve.' More than 20,000 people of all castes, in more than 200 villages, have within a few months thus broken their idols, and begun to worship their Creator and Saviour, Christ Jesus; and in Arcot and Canara many more have done likewise.

"Note well, O friends, this statement which I have now made to you. Consider among yourselves whether the religion which has done these things is a good religion or not. Judge for yourselves whether you should not embrace it, that your children and you may enjoy its benefits also."—(*Missionary Herald*).

FAITH-HEALING.

RESPECTED FRIEND,—In the present day, great attention is, I rejoice to see, being turned by believers to the possibilities of faith. These are no sooner understood than they are beheld in another and more serious light—viz., as obligations or duties. The added knowledge of God brings immediately, where the conscience is unseared, increased sense of responsibility.

Many realms of faith have been boldly entered, to which it can hardly be more than said that the door was previously open. They have been explored and described by such as dared to venture in with the passport of a faith like Joshua and Caleb's; and each experiment of God's power on which they have ventured, as their needs required, has brought new laws to

light, and, in evidencing the correctness of their testimony, unfolded to the Church the new region on which these few faithful spies had entered. They have gone as discoverers for the good of all.

Thus we have lately come to realize increasingly what is, or should be, implied in living by faith. This term, to many dear Christians, no longer represents an abstraction or a semi-metaphysical reliance on Christ and his merits, but has come to be synonymous with a most real and constant dependence for food, money, guidance, success, joy, power, light, assurance, and other most tangible things, according to our needs.

But one branch of faith-life—of the privileges, and therefore the responsibilities of trust—has been overlooked more than any. And yet it is, in one sense, right to regard it as the most important, inasmuch as it underlies the rest. *Faith-healing*, if true, is a department of the empire of God's available power which is almost entirely new: though it dates back to ancient truth, and so asserts its right to be credited as a portion of the Gospel. A few in every age have realized of God complete health of soul; hardly one has come to the Lord for perfect cure of body—even of these saints themselves.

If healing by faith be true, it must surely be a subject of pressing importance and interest to every Christian, since it is not more true that "all have sinned," than it is that all are prone to diseases. Many refuse to be concerned with the proffered health of soul which their morbid state of spirit needs, but few will be found to decline to seek an offered cure for their malady of body. Thousands neglect, starve, ill-treat, distress their souls, while not one will willingly deny his body aught that it desires. While far from wishing to foster this irrational aim, we may well rejoice if enabled to present a means of remedy to those Christians who are hindered in their work and service for the Lord, as well as in other ways, by ill-health, physical or mental. What object could be more important? Under a state of anguish or debility, the most earnest—even the Holy-Ghost-baptized—may have to stop short in the ministry of a dark and silent chamber of sickness; free from pain and weakness, the most listless may become "as David," valiant for the Lord in every good word and work.

And healing by faith will imply a remedy, where obtained, infallible, often instantaneous, and abiding. For it is one administered by the Lord Himself, who cannot err, even in the treatment of disease, who is "wonderful in counsel and excellent in working." It will involve a method without money and without price, applicable as much to one case as to another, and, since dependent on faith, held forth to all who are ready to claim it.

We must expect—as I well know—that such a doctrine will be met by long, and able, and wide opposition. What hostility could be more plausible than that which it will assuredly encounter from the profession and from interest, as soon as the faith of the churches sufficiently rises, as it were, to draw down the lightning from heaven? At this we need not be stumbled for a moment, if convinced that we are right and upon the side of God; and a faith-claim will be one that may well awake conviction.

I gladly take this opportunity of saying that I am satisfied upon this important subject. I would no longer belong to that large class who, anomalously enough, believe that God can heal the soul, yet deny that He can cure the body. Which is the greater of the two? I ask; and the query is not mine, but Christ's. I believe that the mind of Jesus upon sickness was plainly recorded by the Evangelists, and that He never let the sick in mind or body remain in their distress. They were always brought to Him, because He always healed them. In Matt. viii. 16, 17, a quotation is made from Isaiah which clearly intimates that the Saviour was manifested to bear our sicknesses as well as

our sins—thus, as Pastor Stockmayer* observes, letting us go free from both (cf. 1 Pet. ii. 24). This very important truth (as I believe) is confirmed by the correct rendering of Isa. liii. 4: "[Jesus] has taken our sickness and borne our pains."

Not to enter upon the other arguments which go to establish the truth of healing by faith (since this would exceed the limits of a letter), I must remind the reader that facts are now on record—and many are known to me—too circumstantial, numerous, and well authenticated to be gainsaid, which prove the truth in question. These actual instances, in young and old, rich and poor, persons of all variety of temperament, illness, and country, I do not feel at liberty to ignore. They cannot be explained on any other hypothesis than as cures by faith.

This is a doctrine which, it may be believed, I should not subscribe to unless impelled by conviction. But I give it here, before all, my full assent. I am always ready to take men from a fallible attendant to the Great Physician—He who can heal both soul and body; who indeed can do all things, and whose love is by no means less than his power. I feel solemnly convinced that (unconsciously, it may be) believers rob their Father of very much of his glory in the Church and before the world, and themselves of happiness exactly to the same degree, by losing sight of the great practical truth which is presented here; and it is therefore with a feeling of thankfulness that I briefly bring it to their notice. In doing so, I pray the Lord may bless what has been advanced, to the good of my brethren and his praise.

Your friend in the love of Christ.

CHARLES FOX, M. R. C. S. Eng.
Stoke Newington, N. (Christian.)

Miscellany.

—Word and Work:

A farmer in this neighbourhood had not attended a place of worship for eleven years. He has a blind wife to whom he was very unkind, especially after he had been drinking, when he would taunt her, saying, 'You have never been of any use to me.' A young lady determined to bring him to the schoolroom where the evangelist was preaching. She went to him again and again, sometimes receiving rude rebuffs, until at last he consented to come, with the understanding that if he did not like the meeting she must never ask him again. He came, and after his first attendance he never missed a service. He was convinced of sin, and accepted Christ as his Saviour, without being spoken to individually by any one; grasping the simple way of salvation for himself as he listened to its explanation night after night. A most marked change at once came over him, which many see and are glad; I hear of it on every hand. One lady said that previously he had been of such a harsh and forbidding aspect that she had felt afraid to meet him alone, but now his very looks are different, and there is a softened and pleasing expression on his naturally hard face. He is always in his place at church now, and when I saw him gently leading his poor blind wife up the aisle, I thought it one of the most beautiful sights I had ever witnessed. She is now full of stories about his kindness and love, and he is never seen in a meeting without her."

—At the Talmage trial, Dr. Spear said:

Dr. Talmage is not the man I used to suppose he was. I took him to be odd, strange, startling, sensational by design, study, and art; but I now see that Nature has given him such forms of thought and modes of expression as must carry along with them much of what very sober people call indiscretion and imprudence; I see that he has an intellectual and emotional

* In his "Sickness and the Gospel" (Partridge, 1d.), which I recommend to all,

organization remarkably unique, his own, and not another's, and that cannot be trimmed, cramped, or frozen without undermining the foundations of his great powers; he must be himself, however much the critics may snarl at him; and when and where he is himself, there is in him an immense amount of that which is good and strong, but having peculiarities and infirmities which sometimes shade the clear lustre of his genius. I did not formerly see, as I now do, the fervor and rush of his emotional nature, that necessarily involve some imprudence, nor permit the tongue to measure its own words with perfect exactitude, nor wait for the cool and careful analysis of deliberate judgment.

—From an address by Mrs. Pennefather in *Woman's Work*:

We talk about the "single eye," it has become a familiar phrase; but do we remember that the single eye *looks at one thing and at nothing else*? The child's early lesson in Perspective may instruct us here: "What is the picture?" is that the first question asked. "All that can be seen without turning from the point of sight." "What is the point of sight?" "The point exactly opposite to the eye." To take in the actual picture, the head must not be turned in the slightest degree to either side. There may be a beautiful field on the one hand, and a nice bit of rock on the other, but with the head in its fixed position we cannot see them, and as we cannot see them, they must not come into our picture. This will help us to realize what the "single eye" is. It is the eye looking at the point of sight, and letting alone everything else. It is the eye that will not look askance.

There are many principles accepted in science and art that might give us lessons. If, to apply the query, we ask, "What is the Christian's picture? What comes into the circumference of the Christian's life?" we may say, "All that comes within the range of an eye fixed upon the Lord, and nothing else." Is the "nothing else" a difficulty? Then surely has our love grown cold, for love asks only one question, "What shall I render unto the Lord for all His benefits?" Do we shrink from being called narrow-minded? The Christian is this, as in the whole course of his life, is a paradox. No one is so large-hearted and all-embracing, and none is so narrow. Why? Because the one object on which his eye is fixed is the Lord of the universe. The object is so absorbing, he can take in nothing beside.

I believe, dear friends, we are but little aware how strength for service depends upon whole-hearted loyalty and singleness of aim; for what is it that makes service successful? Not natural gifts. The strong ones are those who have to do continually with the living power of the living God, and surrendering all to Him, receive large y from Him.

It is striking to notice, in the first chapter of the Epistle of James, how *faith* (the hand which grasps God's gifts) is identified with single-mindedness. The interchange of words is remarkable. We are told, in verse 5, that we are to "ask in faith, without wavering"—i. e., with a firm, unquestioning trust in God's promises. Then, in verse 7, a man is brought before us who is not to "think that he shall receive anything of the Lord;" and, if we had chosen the word to characterize such a man, we should have said, "the unbelieving." But the Holy Spirit directed the Apostle to write "double-minded"—as if that were tantamount to unbelieving—showing that the divided heart can have no true faith in God.

I believe this subject requires much searching of heart, for we are wonderfully able to delude ourselves in the matter; and of the devices of Satan one of the most subtle is to bewilder us by the many opinions and voices of those around us. Our Lord, in the 9th of St. Luke, sets before us, with very little note or comment, three most likely hindrances to the straightforward course of the young disciple. It is a most remarkable passage, and only occurs in

this one place. A certain man came forward, and said: "Lord, I will follow Thee whithersoever Thou goest." We might have expected that the Lord would warmly welcome his resolve; but that Eye which seeth not as man seeth evidently saw something beneath the surface of his apparent surrender, and, telling him of His life of poverty, He seemed to say, *Have you counted the cost?* The Lord Jesus never took any disciple under false colours, but spoke sometimes what we should call very discouraging words to those who professed to follow Him. We are not told whether this man went away or became a brave and true-hearted disciple. Then another was invited by the Lord Himself, but in his case there was a reserve: and another came—but there was *something to do first*. Jesus said, "No man having put his hand to the plough and looking back, is fit for the kingdom of God." It must be one thing or nothing; it must be now or never; it must be not almost, but altogether. Those three cases have their parallels in the Church in all ages. Loyal hearts have to meet the temptations which everywhere would draw them aside, self-indulgence, family claims, prudential delays—all have their voices—but if "knit unto" the true David, with the single eye fixed upon that blessed One, other things will fall into their right place.

And we have thus one important answer to the question, *What puts the Church into the best position as a recipient of strength?* It is this simplicity of aim—this willingness to be counted fools for Christ—to let go all that is not consistent with His service. There is nothing the world sneers at more, and yet nothing that it more respects; for if we stand forth as servants of the King of kings, it does not expect that we shall need to eke out the provision He gives from other sources. I fear, however, it sometimes sees the sad anomaly of Christians going to God for their work, but to the world for their pleasures. There *must* be weakness in such cases, and we can only come back to the thought, that if we would be strong in the Lord, there must be no swerving, no glancing askance, but a fixed eye and heart upon Him "whose eyes run to and fro throughout the whole earth, to show himself strong on behalf of those whose heart is perfect toward him."

TELEGRAPHIC NEWS.

London, June 13th: After a long debate, the Commons last night read a second time the Bill sanctioning a loan of five millions sterling for the Government of India. Mr. Goschen said he had authority to state that the German Government did not contemplate selling more silver. With respect to the currency of India, he advised the Ministry to await the natural development of the matter before making any radical changes. In these remarks the Under-Secretary for India concurred with him.

15th: Negotiations are about to commence at Constantinople by the Powers which have undertaken to mediate in the Greek Frontier Question.—Lieutenant Hamilton, of the Bengal Staff Corps, has been awarded the Victoria Cross.—The financial decree issued by the Khedive, and which was the cause of the protest from Germany and the other Great Powers, has been cancelled.

16th: An official despatch from Lord Chelmsford has been published, which states that the second division of the British army had advanced 12 miles on the 28th May, and that the commissariat arrangements were now in a sufficiently forward state to permit a general advance on the 1st June.

18th: In the House of Commons last night, Mr. Stanhope (Under Secretary for India), in reply to a question, said the Viceroy had acted strictly with the powers in overruling the objections of his Council to the repeal of the Indian Import Duties on cotton.—The Commons have agreed, without a division, to a motion brought forward for reducing the maximum number of lashes that can be given in the Army to twenty-five.—The Select Committee of Enquiry on Public Works Expenditure in India for the current financial year have issued their report on Lord Cranbrook's Bill relating to Guaranteed Indian Railway Companies. The report regrets

that the Bill was introduced in the form of a private Bill. It declares the present case must not be regarded as a precedent, and recommends that the Boards of all Indian Guaranteed Railways should comprise one Government Director, who would be solely occupied in the duties connected with the railway and be paid by the Railway Company.

19th: The French Consul-General in Egypt has informed the Khedive that the French Government have decided to insist on his (the Khedive's) deposition.—A Treaty has been concluded between England and Portugal, creating a Customs Union with the Portuguese Colonies in India, abrogating all Custom Houses, applying the Indian tariff throughout the Union, and establishing common excise duties on spirits and salt.—At a Conservative meeting held yesterday, Sir Stafford Northcote (Chancellor of the Exchequer) made a statement that the Government anticipated that the Zulu campaign would close before Parliament was prorogued, when they (the Government) would have every confidence in meeting the country.

Berlin, 19th: In to-day's sitting of the German Parliament there was a debate on the silver question. Prince Bismarck said that the German Government did not intend to amend the law relating to the gold standard, and that the suspension of the sales of silver was attributable to the depreciation in the value of the metal.—The report of the Select Committee in yesterday's telegram referred only to the East Indian Railway.

PASSENGERS SAILED.

Per P. and O. Str. *Gwalior*, 13th, additional:

For Southampton.—Mr Roger Bertram, Mr John Brown, and Mr W Grindal and two children.
For Brindisi.—Rev F G Lys.
For Venice.—Mr C Monnet.

Per P. and O. Str. *Sumatra*, 19th:

For Southampton.—Mr Foster, Mr Ferguson, Mr William Main, Mr J J Nance, Mr W C Hinnatford, Mr Armstrong, Captain Arthur Smith, Mr W Seaman, A Gentleman, and Mr A W Coombs.
For Brindisi.—Major T C Odell, Mr A P de Saone, Capt Macgregor, Mr J D Inverarity, Mr W J Tate, Capt W A Kay, and The Hon Justice Louis Jackson.
For Venice.—Colonel Dawson, Mr R Muhry, and Mr John Beale.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Kaiser-i-Hind*, 16th:

From Southampton.—Mr J de Groot Pyn, Mr J Nicholls, Mr W Blackburn, Mrs Hales, Mr J W Butler, Mr J Skinner, Mr J Stevenson, Mr G Cahill, Miss Tithrington, Lieutenant J Clibborn, Mrs Boyd, and Mr Bremnerman.
From Brindisi.—Mr J Woodroffe, and Mr H Moir.
From Venice.—Mr Wilkinson, Dr Hojel and Colonel Hanson.
From Aden.—Lieutenant P Lambart.

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F. W. Lokhart Gordon, 15th May 1880, Rs. 9-4;
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Andrew Taylor for Captain A. L. Taylor, 31st Dec. 1879, Rs. 20-5; T. J. Tanner, 31st May 1879, Rs. 1; Rev. J. Smith, 31st May 1880, Rs. 13-4; Rev. J. G. Hawker, 31st Dec. 1879, Rs. 7-10; Rev. J. Fraser Campbell, 15th October, 1879, Rs. 2-5; Miss Eva F. Challon, 23rd April 1879, Rs. 5; Rev. Louis Gengnagel, 31st August 1879, Rs. 1-14-6.

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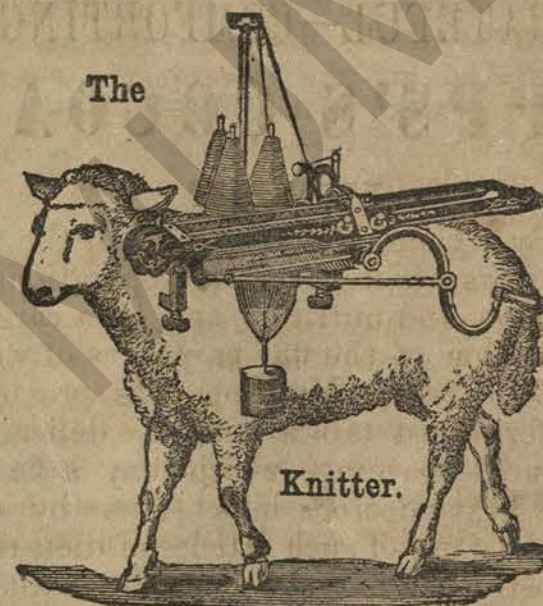
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